

Bible on Delusion.

Delusion differs from deception, as a part differs from the whole. Delusion is the biggest kind of deception. In this it differs from illusion, which is a lower species of deception. Illusion has to do principally with the senses and the imagination; delusion has to do with our thoughts, opinions, and judgment. Delusion always implies a kind of sincerity. He who is acting a feigned part, is not classed among the deluded. In some cases, a man's sincerity, by rendering him less suspicious, renders him the more liable to be deluded. Yet a delusion implies more agency in the subject of it, than most other forms of deception. A man's reason is deceived, and then he reasons himself into a delusion.

The Bible places our safe-guard against delusion, where it can act most efficiently; at the threshold, "Be not deceived." He who carefully guards against every form of deception, will never reach that highest form of the evil which we call delusion.

The Bible teaches us that the first sinner of the human race was deceived by Satan; and if that foul spirit has a part to act in the lower forms of deception, we cannot suppose he is less active in its higher forms. Those who scout the idea of the influence of evil spirits, are at that very point under a fearful delusion.

The Bible teaches us that there are cases where wicked men are *judicially* given up to strong delusions. What, less than this, can be meant by the Divine declaration, Isa. 66: 3, 4, "They have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions." Or by the declaration of Paul, concerning those who receive not the love of the truth—"For this cause God will send them strong delusion." 2 Thess. 2: 11.

When a delusion acts on the defensive, it commonly has some important truth to defend—the delusion consists either in some misapplication of the truth, or in some addition to it. Take for example the delusion of Mr. Miller. It has a most important truth to defend. The Second Advent of Christ to this world, is a doctrine clearly taught in the Bible, and dear to the church. The error consists in attempting to fix the *date* of this great event.

So when a delusion is aggressive, it commonly goes out at first against what is positively and even palpably wrong. The Mohammedan delusion, in the days of its author, fought against much that was positively wrong in the christian church of that day.—The delusion of the No-government and No-church party in our country at this time, began by opposing the abominations of slavery, both in the government and in the church.

The strength of a delusion consists partly in the hold it gets on the truth, and partly in the scope it gives to the unseen operations of the selfish and corrupt passions of our fallen nature; and its tendency is constantly to diminish in the former element of strength, and to increase in the latter. On this principle, we may account for a fact which many have observed, that some persons who once embraced much evangelical truth, and seemed to have a strong hold upon it, after adopting the doctrine of Mr. Miller, have come to be more distinguished for a bitter spirit against the church, than for any zeal for evangelical truth. What an inspired apostle has called "the spirit of error," is made up of various corrupt passions, each of which increases in strength by indulgence.

The Bible teaches us to treat those whom we regard as deluded, with a spirit of kindness, not merely from pity to them—they may despise our pity—nor merely from the hope of winning them back to reason and truth—they may treat us as carnal in our reason—and our very mildness may be interpreted as the result of some suspicion that we are wrong; but we must treat them with kindness, because "this is right."

Infant Baptism.

An exchange paper states that the following appeared in a Roman Catholic publication about one year since:

"Twenty Guineas reward to any Protes-

"Perplexed Minds."

In the Boston Trumpet, of Oct. 5th, is the following note addressed to its Editor:

Our minds having become perplexed of late with regard to the meaning of a passage of Scripture found in John v. 28, 29, we take the liberty to address you, thinking by this means we may get some light on the subject; that is, if you consider it worthy your notice. It reads thus: 'Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation.'

1. If the word, graves, here means the condition, or state, of the morally dead, as in Ezek. xxxvii. 12, then why is it not intended, that each should enjoy the same amount of happiness? Ezekiel says nothing about a 'resurrection of damnation' for one part, and a 'resurrection of life' for the other. But it reads—'And shall put my spirit in you, and ye shall live, and I shall place you in your own land,' &c. Here all seem to share alike, one with another; but not so with regard to the passage in question.

2. You will please notice the 25th verse: 'The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.' Now if all are to live in the spirit, and enjoy Christ, how is it that some will have to suffer a 'resurrection of damnation?' for you will see that all that hear 'shall live.' And the question is, How shall they live?

Yours with the greatest respect,

A. A. THAYER,
D. H. GARDNER.

Swansey, Sept. 17, 1844

We intend to send a copy of this paper to Messrs. Thayer and Gardner, and would invite their attention to the following considerations.

It is a sound maxim in the interpretation of human language, whether in the Bible or elsewhere, that if we can discern the general scope and object of a speaker or writer, that will aid us in understanding his particular words and sentences. The words and sentences above referred to belong to an extended discourse of our Lord. What was the general scope and aim of that discourse? Obviously to set forth his own mighty power. He had just exerted that power in the miraculous cure of an impotent man. The Jews cavilled at this. He assured them that they ought not to be offended because he had claimed the power of raising a sick man to health—they should shortly see "greater works than these." "For as the Father raiseth up the dead and quickeneth them," or giveth them life—the Father gave life to the Shunamite's son by the ministry of Elisha, 2 Kings 4: 35. And to a ruler's daughter by that of Elijah. 1 Kings 17: 22—these were literal resurrections from the dead; "even so the Son quickeneth" or giveth life to "whom he will." Let not men be surprised or offended at this. "The hour..... now is, when" not only the sick shall be restored to health, but "the dead shall hear the voice of the Son of God, and they that hear shall live." Christ quickened or raised to life the widow's son. Luke 7: 15; the Ruler's daughter. Mark 5: 22; and Lazarus the brother of Mary and Martha. John 11: 43. Do you still object or cavil? "Marvel not at this, for the hour is coming when" not a few individuals only shall be restored to life, but "all that are in their graves shall hear his voice and shall come forth." The persons raised from the dead by our Lord when on earth, appear to have been raised without any reference to their future state—not with spiritual, but with natural bodies—not to pass to another world, but to remain with their friends on earth, as before their death. Hence, in speaking of *them*, v. 25, nothing is said of their final state, but of the future resurrection it is said, "They that have done good, to the resurrection of life; and they that have done evil, to the resurrection of damnation."

It may be urged by way of objection to the above views, that even orthodox writers and preachers have explained v. 25 figuratively. To this we reply, that v. 25 has often been used by orthodox preachers by way of accommodation, to illustrate the power of Christ in the conversion of sinners. Some orthodox writers have thought they found in those words a double sense—(see Bloomfield's critical notes)—but such have made a literal resurrection its first meaning—possibly a few orthodox persons have supposed the first and direct application to be to the power of Christ in the conversion of sinners—but men who reject and even ridi-

culose the doctrine of a resurrection from the dead, have followed. The prayerful, and apparently more earnest, have come out in strong opposition to him. According to Mr. W., it has been raised to "a resurrection of life." We request Messrs. T. and G. to be seriously, whether Mr. Whitte has not copied those men of the Bible, who put light for darkness for light.

Baptism by Sprinkling.

We find unexpected testimony in relation to the word *baptize* do only to *immerse*, in the last of *Baptist Advocate*. The Rev. son, L. L. D., who had long been one of the Baptists, and a copious necessity of immersion to the baptism, recently died in England. His disciples and admirers thus deplored in an *Acrostic*, published in the last week.

"Nor does America restrain thy loss to Deep in the dust she sits; her tears beg"

It is really too bad, that a man so stoutly for *immersion* during should be baptized by his own *sprinkling*, after his death.—C/

We regret to spoil a pleasant will perhaps appear that the C inadvertently brought out a fact to set aside an argument often in port of sprinkling.

Baptists believe that our divine instituting the first ordinance of employed words in their first & and that the first and literal word baptize, is to immerse. So sentiment of the author of the etry. He was a Baptist, that of the pleasantry—yet that not hesitate to use this same word in its ordinary and figurative sense. Suppose you occasionally find an author who uses the term baptiz in its ordinary and figurative sense, as that fact will no more prove that he did not regard immersion as it ing, than the above poetry proves that the author was not a Baptist.

The Fugitives from S

We have had put into our hands a letter from the female head of a family in Ohio, who lives on the route of the fugitives. It was addressed to a friend in Bangor. The writer has here frequent opportunities of doing good, particularly to the poor, as they are passing through here; many of them stop with us a night. "A short time since, a woman and her children stopped with us. Her story was very affecting. She said her husband had sent her far South—that she never saw him again. For a long time she had formed plans to escape from there, as she was not a Christian, and had no one to proceed alone with her helpless children. Some account is then given of her christian experience. Then she went to start for she felt that Christ was with her.

On her way she was often perplexed to know which road to take, and required she did not know but the way of her enemies, and would direct her. Yet what time she was afraid of the Lord and he helped her. This lady says very few of the fugitives as far as the place of her residence is taken.

While looking over the page of the paper, which contains some things that shall not make public at present, we thought to ask what would be the feeling of the people, if the fugitives were fleeing in that way, from the British Provinces to the States? O how eloquent our statesmen and divines would be in denouncing British cruelty and oppression.

For Zion's

Just take a Second

MR. EDITOR:—In your paper of the 10th inst. a notice of the late meeting in A. Provisional Committee," and "a society organized in 1843," I noticed, "The only difficulty he was to get through the ministry." The above is reported of E. R. WARREN, agent of the American Society. Here then the secret is out.